

Column One David Courtney

BY the look of it, Dr. Adenauer's unambiguous victory should help to stabilize Western policy. It has more than balanced the loss of Mr. de Gasperi and his following German neutralists out of countenance has put French neutralists out of countenance as well; that is to say, by confirming Germany's place as the favorite of Washington and the main European protagonist of E.D.C. it has left France as the only possible E.D.C. obstructionist. And if she goes on obstructing there is now the likelihood that America will press for direct German participation in NATO. She may press for it anyway. For France, therefore, the outlook must give rise to uneasiness, especially now that Dr. Adenauer, borrowing one of the more dangerously equivocal terms of Mr. Dulles, has put aside "reunification" for "liberation." That word — that almost fighting word — doubtless will find an echo in Washington and an angry response in Moscow.

IT is evident, then, that the "German problems" referred to in the West's reply to the Russian notes on a Four-Power conference, are today not quite what they were when the various notes were exchanged. In the Western reply of September 2, it was suggested that "real progress towards peace" was largely dependent on a prior solution of the German problems and the conclusion of an Austrian Treaty. But Dr. Adenauer's remarkable success, and his warning that the German problem should be considered not in terms of "reunification" but of "liberation of the Eastern Zone," may have set up a German settlement will in turn check all chances of "real progress towards peace."

THERE remains, also, as a wavering question mark on the German horizon, Dr. Adenauer's pre-election proposal for a bold system of European security which would include Russia and the eastern bloc. The proposal, although taken seriously enough in the western capitals, was regarded as a shrewd election maneuver to counter the foreign policy campaign of the Social Democratic Opposition. Now that Dr. Adenauer's position is as strong as it has been, he is less concerned to press for this remarkable adaptation of Lohr's. But the plan has much to be said for it and will have been studied with considerable interest in London.

THERE is a bare chance, therefore, that Lohr, which has been proposed as the Four-Power meeting-place, will rival and improve upon Lohr's. The trouble is that the German Chancellor's "liberation" policy looks like an obstacle in the way of his all-European security policy; and may well become a stiffer obstacle if, as seems likely, a great many of his followers feel encouraged to extend the idea of liberation from the small lands of East Germany to the territories beyond the Oder-Neisse. In short, if in one sense, Dr. Adenauer's victory has clarified matters, in another it has confused them. Germans in their pride do not usually make things easier for the world around them. And Germany is high upon its pride today.

Jerusalem, September 9.

Adenauer Filling Top Posts with Own Men

BONN, Tuesday. — West German election victor Chancellor Konrad Adenauer today discussed re-forming his Cabinet so as to give all major posts to his Christian Democratic Party.

Satisfaction in U.K. At Extremists' Defeat

By GEORGE LEITCH

Jerusalem Post Correspondent

LONDON, Tuesday. — Satisfaction at Chancellor Adenauer's personal and political success is not confined to official circles here. Now that the Christian Democrats have an absolute majority of one seat and although they will probably retain the former partners in the new Government in minor posts they are no longer dependent on them.

Adenauer is almost certain to be re-elected Chancellor when the new Bundestag assembles. Now that foreign diplomatic quarters have had time to take stock, the feeling is general that Germany has successfully rounded a very dangerous corner and has perhaps helped Europe to de-Hitlerize.

This feeling is shared by Israeli circles who have special reasons for welcoming the Chancellor's triumph and the virtual eclipse of extreme nationalism coupled with a decline of the more conservative and nationalist coalition parties.

It has not been forgotten that on the Israel reparations issue, Dr. Adenauer was largely deserted by these parties and had to rely on the Social Democrats who were alone in voting solidly for the bill while even some of the Christian Democrats abstained.

The increase in the Socialist poll coupled with the much more spectacular Christian Democratic sweep, means that the two great parties will henceforth dominate the scene to the exclusion of others.

Israeli circles regard this as a guarantee that the reparations agreement will be carried out by successive German Governments.

These somewhat special considerations are related to a wider belief that Bonn will henceforth have more latitude in following a genuinely European policy.

An agreement with France on the Saar is widely forecast as the next step now that Dr. Adenauer is able to dispense, if necessary, with his right wing coalition partners. France seems pleased with the Chancellor's triumph, though determined to extract a Saar settlement before ratifying the European Army.

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President Grooms Nation

On the eve of the New Year, 5714, the sixth year of the rebirth of the State of Israel, I send my greetings to all the inhabitants of Israel, to all its loyal workers irrespective of creed or community, with a special greeting to the Defense Forces of Israel and to our other Security Forces which stand on the alert to protect the country and ensure its safety — for the welfare of all its inhabitants from Dan to the Red Sea, and from the banks of the Jordan to the Mediterranean Coast.

We have lived to see Israel's statehood reborn. We have lived to see recorded once again the scroll of life as a nation amongst the nations of the world. We have lived to witness the rebirth of our language.

Our flag flies high amidst the flags of the other nations, despite the opposition of our enemies.

Our independence was not handed to us on a platter: — it was achieved by the sacrifice of our beloved sons and daughters who gave their lives for the revival of their people and the freedom of their country. How sorely we miss their noble strength in our midst — the flower of our youth! How dire is our need of them in just this hour of our national renaissance. Their memory is engraved upon our hearts forever.

With the help of Israel's Rock and Redeemer, our generation has lived to see the dawn of our liberation, the ingathering of the Exiles.

Let us remember that there is still a long road to travel before we reach our goal: the consolidation of our state and the establishment of its security and economy upon firm and stable foundations to make the ingathering possible. Let us further remember that this lofty ideal of Zionism will not be attained without effort.

May the whole world be blessed with a year of peace and happiness for us as the peace of the world lies our peace.

Unto all our brethren of the House of Israel, wherever they may be, I send my very best wishes for this coming year. May it be a year of blessing and success for them in all their undertakings. May they and we behold Israel great and her name enhanced.

Sundown Usbers In Hebrew New Year

Jerusalem Post Staff

Year 5714 of the Jewish calendar will be ushered in at sundown tonight as Jews in Israel and the world over gather in synagogues and temples to review their deeds and to pray for a better year.

The Jewish New Year period begins on Rosh Hashana and lasts for ten days, reaching its climax on Yom Kippur, the most sacred day of the year.

Services will be held on Mt. Zion, according to all the rites in the synagogues there. A shofar (ram's horn) brought here from the Bergen-Belsen concentration camp will be sounded.

Tomorrow afternoon Tashlich services (the ritual of casting one's sins into the water) will take place on the Tower.

During the Ten Days of Atonement, between Rosh Hashana and Yom Kippur, children from various schools and institutions will receive the traditional children's blessing for the New Year from the rabbis of the Mt. Zion Synagogue.

In Jerusalem, torches will be lit atop roofs facing the Hebrew University grounds on Mt. Scopus on Saturday night, to symbolize the Jewish people's yearning for a change of heart in the German people so that it would not again fall into barbarism, and that the Jewish survivors might feel safe in Germany.

Chief Rabbi's Message

In his Rosh Hashana message the Chief Rabbi, Dr. Isaac Halevi Herzog, has called the People of the Book, because they firmly believe that the Torah was God-given, to "renew their hearts."

"May the coming year be one of rapprochement between brother and brother, Jew and Jew, within and without. May this be the year of return to the Torah."

The Foreign Minister, Mr. Moshe Sharett, yesterday conveyed his New Year's greetings to the Chief Rabbi in Jerusalem.

The Moslem year of 1373 begins tomorrow, a rare calendar coincidence. Government offices throughout the Arab countries will be closed tomorrow.

The first group of pilgrims arrived on Monday aboard the a.s. Jerusalem. They were met at the Port by a representative of the Ministry of Religious Affairs, who suggested Holiday plans.

There will be only one special plane arriving at Lydda for the Holidays, a K.M. plane, which will be rearranged to fit the schedule. Air traffic will continue as usual over the Holiday period.

In Nazareth a delegation representing the towns and districts, religious communities, labour organizations, Government employees and notables called on the Military Governor, Sgan-Aluf Avraham Cohen, yesterday, to convey their New Year wishes.

Coptic Blessing

In a telegram to the Foreign Ministry, Father Josaphat, Head of the Coptic Monastery in Israel, extended wishes for a happy new year, "to Israel and the whole world."

Several prisoners in the Capital — mostly those whose sentences would have ended during the holiday period — are to be freed today.

The Rosh Hashana spirit of forgiveness was also evident in the Nazareth courts yesterday when Magistrate E. Z. Friedman postponed for one year the sentencing of a mother who on Sunday stole three kilograms of meat to feed her four starving children. Her sentence will be influenced by her behaviour in the course of the year.

In Jerusalem shoppers stocking up for the three-day holiday formed queues outside the butcher-shops, but elsewhere plentiful supplies of food-stuff seemed to attract no more customers than usual.

The first pomegranates of the season are too expensive for most festival tables, which will have to make do with slightly cheaper apples for the traditional rite of dipping fruit in honey.

Queues at post-offices indicated the popularity of greeting-cards. In Tel Aviv yesterday shopkeepers expected a big business for the New Year in years. Shops closed on Yom 2, Oct. 10.

Terror in Tunisia

TUNIS, Tuesday (Reuters). — A 16-year old pre-French farmer, Mohammed ben Amer, was shot dead by terrorists at Kallibia, Eastern Tunisia, last night. This is the second death by terrorism this week.

Freakish Weather

The sudden, freakish turn in the weather was due to a sudden wave of cold air moving in on the Eastern Mediterranean from the North, the Government Meteorological Service told The Jerusalem Post last night. Drops of rain carried by strong winds fell in the Central and Southern regions, with local sand storms reported in the South.

Tel Aviv enjoyed warm weather despite the strong winds. In the Negev, the savage winds raised up sand storms, rendering visibility poor. Children in the Haifa area shouted with glee yesterday morning as they saw the sporadic drops of rain fall.

In Jerusalem last night, Jaffa Road seemed more deserted than usual as brisk, cool winds swept the city.

The forecast for today is: partly cloudy with possible light rain in the North and Central regions.

India Withdraws Charge Of Colour Bar In Israel

NEW DELHI, Tuesday (Reuters). — The Indian Government never intended to suggest that there was a colour bar in Israel, the Deputy Foreign Minister A.K. Chandra, told the Upper House today.

He was clarifying an official reply to a question given in the House a month ago.

Mrs. Menon, Parliamentary Secretary to the Minister, told the House last May that 377 Indian Jews had returned to India of an estimated 2,388 who had migrated to Israel. She had said that "the colour bar in Israel was one of the reasons why they had returned."

Chief Justice Vinson Dead

WASHINGTON, Tuesday (UP). — Mr. Fred M. Vinson, 63, Chief Justice of the Supreme Court since 1946, died unexpectedly today of a heart attack.

Mrs. Vinson said her husband retired last night in good spirits and apparently in good health.

His death created the first vacancy of the Supreme Court since President Eisenhower took office. There are now seven Democratic members and one Republican in the Supreme Court.

Justice Vinson had a long and active career in Democratic politics before former President Truman nominated him to the nation's highest judicial post in 1946. His fellow Democrats held Mr. Vinson in such high esteem that, for a time in 1952, he was viewed as the top choice for the Party's presidential nomination.

U.K. MIDDLE EAST COMMANDER SWITCHED

LONDON, Tuesday (Reuters). — The War Office announced today that General Sir C. M. Nicholson, Commander-in-Chief of Middle East Land Forces, has been appointed Adjutant General to the British Army.

He will be succeeded by General Sir C. M. Nicholson, Commander-in-Chief of Far East Land Forces.

Eden Hotel, Jerusalem

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Two Killed in Lydda Area by Marauders

Jerusalem Post Reporter

REHOVOT, Tuesday. — Two young men were killed and a third wounded last night in the Lydda area by four men thought to be infiltrators. One escaped unharmed. One of the victims died in hospital.

Police Think Bomb Try Not 'Organized'

TEL AVIV, Tuesday. — Police do not believe that the introduction of a bomb into the Haifa Port area last Sunday heralded a new era of terrorism.

The five bomb suspects will not be treated as members of a terrorist organization, and police see no contact between them and the terrorist organization uncovered recently. The suspects were today remanded in custody for 15 days by Chief Magistrate Yehuda Halevi.

Bombs in Port

They were charged with conspiring to carry out an attack on a time bomb into Haifa port. Ben-Zion Hartman, 21, the "Herut" reporter who was allegedly found in possession of the time bomb at the Port, was remanded in custody at his own request.

Yehuda Elkayam, 24, a Haifa Port worker and former I. Z. L. member, said that Hartman, who had implicated him in the case was "a madman."

Zeev Bar Lev, a recent immigrant from Argentina who recently served as one of the 10 Betar leaders, said in court that he had no idea why he was detained.

Pleaded Ignorance

Petahya Shamir, Head of the Betar Youth Movement in Israel, was the third to be brought before the Magistrate. He made no statement.

Next came Engel Vetscherin, an immigrant from South Africa and member of Kibbutz Mavut Betar. He said that he knew nothing about the whole incident.

Protest to U.N. On Eilat Cargo

The Foreign Ministry has called the Israel U.N. delegation to prepare a protest to the Security Council in connection with the seizure of the Greek freighter "Parnon" and the seizure of its Eilat-bound cargo at Port Said.

The complaint will refer to the General Assembly decision regarding the Suez Canal, taken in 1956, and General William Riley's statement that the blockade is "opposed to the spirit of the Israel-Egypt general armistice agreement."

At that time, General Riley asked the Egyptian U.N. delegation to intervene with its government to prevent recurrence.

JORDAN PRESS HITS LEAGUE COUNCIL

The Jordan and Old City press yesterday unanimously expressed its dissatisfaction with the results of the recent series of conferences of the Arab League Council, its committees and military leaders.

"A-Diffa," the Old City daily, says the sessions, whether "open or secret," served the same purpose — to give the participants

another chance to stuff their stomachs with rich foods while their peoples starve to death."

"Falastin," the other Old City daily, says that nobody was frightened by the League's adoption of "important, secret and practical" resolutions. All of these contain nothing but empty words which, as always, will never be followed by action, the paper says.

Two Shot in Capital

Two watchmen were wounded by marauders in Jerusalem early yesterday morning. One of them, guarding a Solel Boneh hut on Mt. Zion, was seriously injured. His condition is not serious, it is reported.

The second was slightly hurt after an exchange of fire with infiltrators in the Bayit v'Gan suburb. The Army spokesman announced yesterday.

Two marauders were killed, a camel shot dead and two donkeys caught, when a group of infiltrators clashed with an Army patrol near Kibbutz Be'er in the South on Monday.

He broke free unharmed, but the police were slightly injured.

The police immediately went to the scene, accompanied by a doctor. They found Shimon Yitzhak, 24, dead. Yehuda Shamir, 16, severely injured in the chest, was taken to Asaf Harofeh Hospital where he died this morning. The two who escaped are Yehayahu Shamir, 17, and Eliyahu Shamir, 15.

One person was slain and another severely wounded on Monday by a band of armed infiltrators near Kfar Azichor, in the Lydda area. The spokesman announced yesterday (before the death in hospital of the second man).

The attack occurred at 8.30 p.m. as the Arabs opened up with automatic fire on a group of four persons walking along the road.

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TO ECONOMIC INDEPENDENCE

Wishing all motorists and passengers
A HAPPY AND SAFE YEAR ON GENERAL TIRES

THE GENERAL TIRE

Eden Hotel, Jerusalem

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GUESTS AND FRIENDS
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A Happy and Prosperous New Year
TO ALL OUR CLIENTS & FRIENDS

THE JERUSALEM POST

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ON the festival of Rosh Hashana the Jew in the Galut used to utter a characteristic and fervent prayer:

"Let the old year die with its curses, let the new year come in with its blessings."

THE YEAR year die with its curses, let the new year come in with its blessings.

PLESSINGS

This pessimism about times past and optimism about those yet to come was a truly Jewish trait. It was given a sublimated expression in the religion of Israel which placed the Messianic Age in the future and refused to waste spiritual energy in repining over a purely fictitious golden age of long ago.

Of course there was an oversimplification in the Jew's denigration of all his vesterdays and in roseate expectations of his tomorrow. It was natural that it should be so, for his past of suffering and tragedy was such as to cast its shadow even over the occasional sunny patches which life at its most unfavourable affords. And without the hope of a better tomorrow the Jew would not have had the courage to go on as he did, with spiritual and creative powers unimpaired; distorted perhaps, given away in the service of strangers perhaps, but untarnished and undimmed by the long, perpetual processes of frustration and denial.

Perhaps one of the most significant contributions that the State of Israel has made to the psychology of the Jew is that it has evened out this manic-depressive curve. The citizen of Israel no longer repines unduly over his past nor rejoices exceedingly over his prospects for the future. He is no longer the "luftmensch" living in a kind of vacuum in the workaday world. He is the citizen of a State which he sometimes finds worthy of praise and equally frequently finds worthy of blame and grumbling. He has become a man with a man's sense of responsibility. He knows that the good and evil in his lot are largely the result of his own merits and shortcomings and that his fate in the past year was largely what he made it even as his prospects in the coming year will equally depend upon his own actions.

Unlike the hag-ridden Jew of the Diaspora, when the citizen of Israel comes to utter his prayer at this season of the year's end and renewal he will have many blessings to count. The recovery of the economy of the State continued, with inflation held at bay, with local scarcities diminishing and local food supplies passing the halfway mark of the nation's total needs. Many thousands of urban dwellers found a new fullness in life on the land. The country was interlarded with new roads, notably that going down to Sdom with its promise of the rich economic harvest and increased security to follow. New sources of water were discovered and modern amenities of life spread to many of the remotest points of settlement, a number of which were founded during the year. Political stability was achieved, based on national coalition, and this enabled the old system of politically dominated education to be swept away in the law for National Unified Education. It is distressing beyond words that the ingathering of the Exiles slowed down and immigration came virtually to a standstill but over against that must be set the increased concentration on the tasks of final absorption of the new immigrants, the speeding up of popular housing schemes, the virtual disappearance of the mabarot and a general rise in health and nutrition standards.

The old year of course had its troubles. Terrorism was an ugly feature of life at home, while peace on Israel's borders was as remote as ever. On the debit side too had to be written the break with the Soviet Union and its satellites - later repaired, it is true; but with the prospects of immigration for East European Jewry as unclouded as ever.

So much for the past year with its mixed blessings and curses. What of the New Year that dawns this evening? Whether it be a year of peace or war for the world in beyond this small nation's lone capacity to determine. But that it should be a year in which Israel's citizens will strive for the good and noble life and for true peace within the borders of their nation is an ideal to which all hearts can be truly dedicated at this season.

Yesburun's East Wall

JERUSALEM'S chief house of worship, the Yesburun Synagogue, is in its present state simply the central block of a far-reaching project, the completion of which lack of funds will prohibit for many years to come. No wonder, therefore, that nothing has been done to improve the stony wastelands from which the hall rises. Late by, however, it seemed as though building operations were about to be resumed. The rocks bordering the area were blasted and broken and along the sidewalk, new enlarged to regulation width, the erection of an orderly wall of hewn stones was begun.

No Asphalt

People looking forward to the sorely needed improvement of at least a stretch of King George Avenue were bitterly disappointed. The Municipality, having successfully insisted on the broadening of the sidewalk, has no intention of covering the road with asphalt. The shabby pavement now ends in a crazy border, reminiscent of a fantastic coastline. The administration of Yesburun's building funds, for their part, felt that they had done enough when two layers of the street wall were laid. And there the matter rests, a knee-high wall terminates a sidewalk, the rough soil of which is only half-covered by torn and worn asphalt. One is truly tempted to dub this Eastern Wall of Yesburun the "Wall of New Jerusalem."

One might be even tempted to accept this sorry construction as a fitting landmark of King George Avenue, which, in its present state, is the most depressing thoroughfare of New Jerusalem. There is roughly opposite the new Walling Wall a large block of flats, one which building operations have been stopped for a second time. One does not need much imagination, to hear people wailing in the empty window frames, because they paid for flats by selling their old flats to people, who had sold their old flats to go so forth as in/indus...

Just opposite the street leading to the residence of the President and the Prime Minister's Office, there is the empty space of the late Goldschmidt House, the corner of which could not even be prevailed upon to cover this stretch of sorry memories with some living green, and, just opposite the offices of the National Funds, the ugly mound of the debris of Goldschmidt House, garlanded with rusty barbed wire.

Shattered Eardrums

Proceeding along King George, we find ruins on the corner of the Mamillah road, the remnants of a palace built in the eighties of the last century for the expected Redeemer by a firm believer. For many months the windows of the neighbours were shattered, their eardrums tortured with the din of the blasting and the noise of the stone-crushing apparatus subsequently installed. Now, a wing, which housed useful workshops and stores, has been neatly turned into a gigantic sand heap, but nothing more has happened.

It is feasible, the passer-by without economic education must ask himself, that all these enormously expensive buildings were begun by people who hoped for miracles to supply the necessary funds? To the layman it seems easier to believe that King George Avenue has a come a kind of sand-box, a playground for childish giants, who start one sand-fortress after the other leaving off, when their fancy turns to other things, to lunch. There are quite a number of Walling Walls in King George avenue...

TA. F.M.

'THOU WILT CAST...'

On the afternoon of the first day of Rosh Hashanah observant Jews go to a river or the sea and cast bread crumbs into the water reciting special prayers. The ceremony is based on the verse "Thou wilt cast their sins into the depth of the sea" (Micah 7, 19).

Year of Progress in the Theatre

By IDA B. DAVIDOWITZ

THEATRE audiences develop as many habits and prejudices as theatrical companies, and it is as difficult to change the one as it is the other. The Israel theatre of many years back formed certain concepts of what the various theatres stand for and how they present their plays, and it is very difficult to budge them from these early established notions. To some Habimah is irrevocably tied up to the Dybuk and therefore riddled with a particular set of artistic clichés which irritate and annoy the beholder. To others there is no other theatrical company in Israel but the Habimah. The confirmed admirer of the Ohel sees in this theatre progress and a social point of view, no matter how much it conforms to the established pattern of some 20 years ago. To others the Ohel is an undeveloped offshoot of the Habimah, which has nothing original to offer. The Chamber Theatre early in its career developed a group of followers who insist that this is the only company worthy of the name "theatre" while to some it is an upstart company which caters too much to the popular taste and box office success. The Matate is beneath criticism to the high-brow and to the large audience which enjoys plays; it is the only theatre worth visiting.

Preconceived Notions

It is time that the Hebrew theatre got rid of some of its preconceived notions and really began to go to the theatre and see what they have to offer. It would be well worth the effort. It is no mere accident that in the past season we have had one of the best Saint Joan's ever given on any stage. Joseph Millo, who directed this production, is a man of exceptional talent who has risen to great heights in this production. Shaw probably never saw his creation given the vital pulsating life that Orna Porath gave to Saint Joan. The Chamber Theatre also gave a good production of The Heiress, but on the debit side it gave us no local drama while it was effort on giving us a meaningless Spanish comedy and a poor Victorian melodrama, while Eugene O'Neill was not done justice in its presentation of Desire Under the Elms.

ment of work and hold up erection of the transformer station. The Corporation must decline responsibility for the considerable delay caused in this way to the supply of electricity, which was planned to be ready for the coming winter.

Yours, etc.,

THE PALESTINE ELECTRIC CORPORATION LTD.

Haifa, Sept. 8.

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Holiday Problems

HERE is the third set of problems for the current quarter, solutions to be published on Friday, September 25. Readers are requested to submit their entries to reach the Tel Aviv office of THE POST by Sunday, September 20.

(1) Rubber bridge, both sides vulnerable. North-South 40 on score.

West North East South

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LIBRARIES IN ISRAEL

By CURT WORMANN, Special to The Jerusalem Post

THE INQUIRY COMMITTEE on the Hebrew book has released a report in which a chapter is devoted to the significant role of the library in the dissemination of the good book. This government commission has ascertained that public and school libraries do not receive the necessary support and has recommended the passing of a law charging the competent authorities with the care of libraries. It is fortunate that an official body has pointed out the library's importance for cultural life. In Israel, in contrast to other countries, libraries, and primarily public libraries, have not as yet found due recognition as a central cultural institution, but in spite of all difficulties they have made great strides forward since the establishment of the state.

In the past few years more than a hundred libraries have been founded in new settlements and social institutions but they have not always been properly taken care of. At present consolidation of existing libraries and their systematic extension has now become the main concern.

In addition to the general political and economic circumstances decisively influencing the entire cultural life, it should be recalled ever and over again that half a million books of the Jewish National and University Library have been withheld from use since the beginning of 1948. Notwithstanding article 8 of the Jordan-Israel Armistice Agreement of April 1, 1949, which has remained a dead letter owing to the negative attitude of the Jordan authorities, the cultural and humanitarian institutions on Mount Scopus have not been allowed to resume their normal functions, nor has free access been granted them. This has had a detrimental effect on the development of libraries thus faced with tasks they could meet only partially.

The Jewish National and University Library

In the past five years the library has succeeded in assembling a new collection of about 200,000 volumes in the town of Jerusalem and thus again takes its place as the country's central library. However, this new library can not adequately replace the sections which remained on Mount Scopus. The development of the library's central holdings and of the seminar libraries has of course been determined by the needs of the young State and the expansion of the Hebrew University which has added four new faculties. The number of books acquired has been larger than ever. Approximately 40,000 books and 150,000 to 200,000 single issues of periodicals are received annually. Most acquisitions are gifts from friends here and abroad, foreign governments and libraries. "Kiryath Sepher," the library's bibliographical quarterly, which has of late enjoyed increased circulation, has also been instrumental in obtaining much Hebrew and Judaica. Special attention has been paid to the extension of international ex-

Girl Reading

change relations. In spite of political difficulties the library and the School of Oriental Studies have added further Arabic literature to their collections. A grant by the Rockefeller Foundation has facilitated the purchase of scholarly works in this field.

The rapid growth of the various collections makes it imperative at once to provide additional accommodation for the library since its present inadequate facilities gravely endanger the progress of work. A new library building is planned, but this is a solution for the future and is not of immediate help.

Special Libraries

Other large libraries in the country, among them the Tel Aviv Municipality libraries, too have endeavored to enlarge their Hebrew and Judaica sections. The Rambam Library, Tel Aviv, has made special efforts to extend its holdings of source material. This year the Ministry

of Religious Affairs established for the office of the Chief Rabbi in Jerusalem a rabbinical library composed mainly of books salvaged in Europe through the Hebrew University and its library. The valuable library of the Mosad Harav Kook and the two rabbinical libraries in Haifa should also be mentioned here. The large private library of Salomon Schocken in Jerusalem, open to all scholars, has of late added many notable works. The Institute of Hebrew Manuscripts of the Min-



Painting by Glaz

istry of Education, established at the initiative of the Prime Minister, has started to collect microfilms of Hebrew manuscripts scattered over scores of libraries throughout the world. In this connection mention should be made of the Hebrew University Ben-Zvi Institute for Research in Jewish Communities in the Middle East, which the President of the State committed to head. The various archives, too, have valuable reference libraries for research.

The creation of a government apparatus necessitated the establishment of special libraries in all fields of administration. The central library in the Knesset and the libraries in the ministries are making efforts to improve their organization and to enlarge their collections. The libraries of the Knesset, the High Court and the special libraries of the Armed Forces have rapidly developed and adapted themselves to the needs of the institutions they serve.

In connection with new trends in the training of teachers the education libraries have been extended. The three existing education libraries in Jerusalem will be reorganized with the help of the Jewish National Library.

Art Collections

The educational aspect is stressed also in the special libraries devoted to the fine arts and to music. The libraries of the museums in the three large towns and the archaeological library of the Department of Antiquities in Jerusalem have been greatly augmented. In Tel Aviv last year the Municipality in conjunction with the Ministry of Education established a music library. The Music Department of the National Library has of

late received important gifts. Many libraries pay marked attention to the social sciences. The special libraries of the Histadrut and of the Manufacturers' Association have grown considerably, as has the library of Bet Berl in Kfar Saba.

Great efforts have been made also by the natural science libraries. Holdings have grown and new periodicals have been added as well as existing sets completed. In addition to the departmental libraries of the Hebrew University the development of the Weizmann Institute Library in Rehovot, with about 11,000 books and periodicals, should be mentioned.

Hebrew Science Catalogue

Similar endeavours are being made in agricultural libraries. The Library of the Agricultural Research Station in Rehovot anticipates fuller utilization of its rich collection in more spacious quarters. The library of Bet Gordon, Degania, is currently compiling a bibliography of Hebrew literature on natural sciences and agriculture, now containing 37,000 cards.

The Department of Health and Kupa, Holes of the Histadrut have created new libraries for their hospitals and have improved existing ones, while the Dr. Julius Jachow Medical Library of the Jewish National and University Library, at present 22 in number, have received many important new books and periodicals. They are administered in conjunction with the Medical Association of Israel which contributes substantial funds for their maintenance.

In the field of technology, too, new special libraries have been established and older ones, such as the library of the Association of Engineers and Architects in Tel Aviv, have been enlarged. The central library in this field is that of the Technion. Its speedy growth is of course due to the increased needs of the institution which it serves. It possesses about 40,000 books and periodicals, the latter being used for an extended documentation service.

The Jewish National and University Library, as well as most special libraries, discharge the functions of both scientific and public libraries by serving scholars and students and the public at large. On the other hand the larger public libraries possess also scientific literature. The increase in the number of public libraries, especially of smaller ones, is larger than that

of scientific libraries. However, the selection of titles specifically suitable for public libraries is sometimes very difficult and the libraries are frequently encumbered with haphazardly acquired gifts. The library law should serve as a basis for the countrywide development of public libraries, for which appropriate library buildings are another prerequisite.

With few exceptions the public libraries have no special facilities for the children and young people who constitute a large percentage of their readers, but the Tel Aviv-Jaffa Municipality has recently established a valuable library of this kind. A marvellous "Lakod Haisir" (To the Young Reader), published by the Municipal Library in Tel Aviv, contains book reviews and is a good instrument for this type of work. The Libraries Section of the Ministry of Education has founded many small libraries in new settlements. The Histadrut, realizing the cultural and educational significance of the library, has established a special library department, supporting many libraries in towns and country in moshavim, me'uvot and kibbutzim, some of them comprising as many as 20,000 volumes.

The Histadrut Library Section has always closely cooperated with the Jewish National Library. Together they have published a classification scheme for small and medium-sized libraries and have aided them in other ways, for example through short basic training courses for librarians. Last month a course for school librarians was given in conjunction with the Teachers' Association. Unfortunately there are still very few good school libraries although they could fulfil the important task of bringing the good Hebrew book into every home.

An important experiment in creating an up-to-date public library was made this year in Nahariya by the Local Council. Its nucleus is the valuable Hebrew and Judaica library of Dr. Samuel Boonstein of New York. In every respect the development of this library has been guided by the Jewish National Library. Most of its 15,000 books are accessible to the public on open shelves.

Books for Arabs

Several localities with a large Arab population have Arabic libraries the extension of which is highly desirable. Some Jewish public libraries have Arabic books and they, as well as all scientific libraries, are accessible

to all, irrespective of race or creed.

Important services to the reader and to Jewish institutions are rendered by the public libraries of the U.S. Information Center in Tel Aviv with a branch in Jerusalem, the British Council in Tel Aviv, and of the YMCA in Jerusalem. Generally speaking, the cooperation between Jewish and non-Jewish libraries is productive. The Jewish institutions of higher learning have good relations also with the libraries of the Pontifical Institute, the Bibliotheca convent, the Dominican Abbey, and the Swedish Theological Institute.

Inter-Library Cooperation

Cooperation between scientific and public libraries has been strengthened lately, but still stronger ties should be created. Important functions are discharged in this field by the Jewish National Library and in addition by the Research Council, which has established advisory committees for scientific libraries and for functional photography. The National Commission of Unesco has also stressed collaboration of libraries, has developed adequate bodies for this purpose, and serves as a link with Unesco headquarters in Paris. A noteworthy contribution was expected from the newly established Israeli Library Association. It will issue professional publications as well as a selective catalogue of literature for public libraries and a catalogue of children's books.

There is urgent need for professional training of young librarians. The above-mentioned traineeship courses for small public libraries, The Hebrew University and its library plan the establishment next year of a library school in conjunction with the Ministry of Education and other organizations. It is hoped that Unesco will help in the training of technical services. Until now libraries have not as yet received sufficient aid through the various technical assistance programmes. Very few scholarships have been provided for training of librarians abroad although such facilities should be offered to young men desiring to broaden their experience.

If the libraries have discharged many of the heavy burden of all difficulties it is due mainly to the devotion of the librarians who rightly consider their work to be of paramount importance in shaping the spiritual and cultural physiognomy of our nation.

BEZALEL MUSEUM'S LIBRARY

By RUTH CALE

ANY Shabbat you climb the picturesque old staircase in the courtyard of the Bezalel Museum, past the ancient fig tree whose fruit vanish so mysteriously well before it is ripe, you find groups of children in the little passage that leads to the library. They are patiently awaiting their turn to pore, for a short while, over art pictures. Pressed for space, the library permits entry of children only on Shabbat and then often for just under an hour when they have to be evicted by force.

But not only children line up. Sometimes there is not enough space even for all the adults who want to use the library, either in the course of their studies or teaching, or just for plain interest. For the Bezalel Museum's library, with its close on 25,000 volumes, is the biggest collection of art literature in the Middle East, and people come from all parts of the country to use it.

Lone Librarian

No books may be taken out of the large room whose four walls are densely shelved right up to the ceiling. Neither may visitors help themselves to any volume. Ricuda Potash, the lone librarian, who has been in charge of the collection for the past 11 years, and never leaves the room if she can help it, supplies the visitor with what he wants, and keeps an eagle's eye on her treasures so they never "vanish."

Mrs. Potash certainly has her hands full, for not only does she hand out the books but she keeps several card indexes and cross-reference files; otherwise she could never keep track of everything. The library is open five hours in the morning and three in the afternoon. Formerly it was open a couple of evenings a week for those who work all day, but this practice had to be abandoned for lack of staff. During the school and university term there are about 200 visitors a day, during vacations "sometimes as few as 50."

When you ask in how many tongues all these books are written, the answer will be the Biblical phrase, "in the 70 languages." It seems that English, Hebrew, French, Dutch and German predominate, but there are also the most out-of-the-way languages which only few understand. Many volumes are donations, others are purchased by the library. There should be more, says Mrs. Potash, whose heart often bleeds when she finds something new and exciting in one of the many catalogues she gets from abroad and knows the Museum cannot afford to buy it.

Young Customers

She likes her youngest customers best and she can talk about them for hours. From the age of 10 they come, from all quarters of Jerusalem, "and when they meet me in the street, they yell after me." Most in demand is the "youth department" where the illustrated Bibles and the works of impressionists like Van Gogh, Degas, Cezanne and Renoir, because of their colours and clarity. "But when a youngster asks for the works of Picasso, I look up and try to find out why." More often than not questioning reveals that such youngsters have seen modernist pictures at home and are puzzled by them, and want to know more. "I try to explain a bit, but usually there is too much wrong," she sighs. Four thousand Jerusalem children are members of the Museum (through their schools).

Right now, during the school and university vacations, art teachers come from all parts of the country—including the kibbutzim—to prepare, with the help of the library's text books and rare volumes, their curricula for the coming school year. The library includes not only the standard works on painting, sculpture, Jewish art, history of art, and architecture, but also such "sidelines" as children's art and their psychology; photography and film (though it has no movie library); the technique of painting, the technique of carpet weaving from all over the world; books on costumes and on glass work, ceramics, ironwork, furniture, making, fine mechanics and gold and silver-smithing. Among the pieces of resistance are 200 Hagadot—some by hand, some by machine—over the world as well as special Hagadot from the kibbutzim.

Half a Century Old

The foundations of the Bezalel Library were laid nearly 50 years ago by the founder of the Museum, Prof. Boris Schatz. It was helped greatly by Mr. Rudolf Berman, who then lived in Vienna and began collecting art books and despatching several consignments each year to Jerusalem. It was a modest and slow beginning, and anything he could lay his hands on was more than welcome. Mr. Berman faithfully continued his good work until 1926, when he came to settle in Jerusalem and was made honorary member of the Museum's Society of Friends. It was in 1929 that the library began growing by leaps and bounds with the arrival in Palestine of Mr. Mordechai Narkiss, the Museum's present director.

Though the place is bursting it seems and Mrs. Potash has to squeeze the books more and more tightly and try every now and then to install yet another shelf somewhere, there are still many books the library needs badly, particularly standard handbooks, lexica and copies of the many books on all phases of art. Often she tries to swap doubles with other institutions, "but we must keep duplicates of standard books if possible, because do vantage and others get worn." When Mr. Fred Monosson, an American Zionist leader, visited the library a short while ago and in his usual generous way asked what was needed, one of Mrs. Potash's dreams came true and she got a shelf-full of Thieme-Becker's "Lexicon der Bildenden Kuenste" which was much in demand. An American Zionist who ventured into the library one recent Shabbat and found herdes of children there, immediately pulled out her cheque-book and left a contribution. "That's how we have to manage," explains the librarian. "I wish we were rich." But how many libraries of this type are rich anywhere in the world?

and thus pay only a nominal entrance fee. Other "regulars" get special visitors' cards.

What she wants most now is "more space, a separate children's room and an assistant." Maybe she doesn't yet know that downstairs, in the management department, they are talking of a "new building which will have adequate space both for a library and a small theatre, where art films can be shown" (and maybe chamber music concerts given). Then, they said, there will also be an "adequate staff."

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ISRAEL'S MUSICAL LIFE IN 5713

By ARIEN SAGIS

STOCKTAKING of our musical achievements during the past year cannot be based solely on concert hall activity in the three big towns, although it would be tempting to do so. Have you ever stopped to think whether (and where) there is another community of 1½ million that could afford the tremendous number of Symphony Concerts and recitals with scores of the world's most famous conductors and soloists which we in Israel enjoy as a matter of course? Unfortunately, these figures and standards cannot be taken as representative of the true state of musical affairs. After all, only about one per cent of the population is privileged to take part in these spectacular events. And if we consider the unusually high percentage of people interested in music, actively or passively, in this country there remains much to be considered.

Life in every other aspect of Israel has been a year of problems in the field of music too. An overwhelming majority of the new musical life in this country for the first time has been the need to adjust their natural musical tendencies to the established facts of an organized concert-life. This means that they are in a position to choose or reject, in short: to develop some sort of musical taste. The results, as far as they can be observed by now, cannot be but uneven. And that, I think, is the reason why we have been hearing lately so much about the deterioration of the musical taste. All the more important, then, to examine the true state of affairs.

Far from Gloomy

To anticipate the results of the examination, I do not think the picture gloomy at all. On the contrary, it may be said in all fairness that the year 5713 has shown not only a steady expansion but what is more important, a distinct deepening and concentration on the essential in our musical life. Looking back at the Israel Philharmonic Orchestra's season, we recall as the most gratifying experience our acquaintance with two personalities whose names are not exactly household words. They did not appear on the screen and do not belong to the stock-in-trade of every record library but are known to music lovers the world over for their profound and faithful interpretations and immensely human personality: the pianist Rudolf Serkin and the conductor Paul Kletzki. It is good to see both these names again on next year's bill.

Talents from Abroad

It was also good to have on last year's programme the endless list of prominent violinists and pianists complemented by two distinguished cellists: Maurice Gendron and Zarah Neilsen. What we missed was the vocal and in particular the choral element. Unfortunately we cannot think of last year's prominent guests without recalling the shameful Heifetz incident. Whatever one may think of Mr. Heifetz' programme-building one cannot, from a detached point-of-view, help regretting that we ever permitted political considerations to have their say in matters of art.

Hebrew University Faces 5714

NEW YEAR MESSAGE

By PROF. B. MALAH

FOR the past five years, ever since the University was established from Mount Scopus, its work has been carried on in temporary and dispersed premises which are mostly unsuitable for teaching and research purposes that grow hardships are entailed for teachers and students alike. Negotiations conducted for several years have recently led to a grant from the Government to the University of a beautiful tract of over 500 dunams situated between Rehavia and Mt. Hakerem. Blueprints are already being prepared for buildings to house the University's numerous institutes with their laboratories, lecture halls and museums, and the Jewish National and University Library on that site. In the new University centre, teaching and research will once again be conducted under conditions befitting academic activities, and there will be ample room for all the students from Israel and the Diaspora who knock at our gates.

The construction of a new campus within the city of Jerusalem does not, of course, signify renunciation of our claim to our home on Mt. Scopus, which was built up over a period of many years with enormous effort and at great expense.

Reconstruction of the University is all the more urgent because, since the establishment of the State, it has grown at an unprecedented pace. In spite of all the difficulties of functioning in exile, there has been no check for the University but to grow and expand in any and all circumstances in view of the State's pressing need of University-trained professional men and women in large and growing numbers and in the light of the wide new opportunities opened up under the State for scientific investigation in many fields, and particularly in that of regional research. And so it is that of Law, Agriculture, Medicine and Social Sciences have been added to the original two (of Humanities and Science). Moreover, a School of Pharmacy is to be opened in 1953/54 and a School of Dentistry is projected, both with the scope of the Hebrew University-Hadassah Medical School.

With a large number of Faculties has come a corresponding increase in the number of students. While in 1947/48 about 1,000 students were enrolled in

Outside the Philharmonic Concert series, we had a profusion of guests from abroad. We had the good fortune of making the acquaintance of Elisabeth Davis, the Negro-Soprano, Marina Svetlova, the Metropolitan Opera dancer, Harold Kretschberg, the one-reed figure of extraordinary dancing, to name only a few at random. But with all due pride in the wealth of our cultural life, we could not help but feel that we were really can afford all this. I am not referring here to the financial aspect, for so much about time and again that all these visits do not cost the State any foreign currency. But if we think of wealth in terms of local talent, of the excellent opportunities for musical education and the astounding results, we must admit that our own musicians' chances are unduly restricted. One of the most depressing phenomena in last year's musical life was that the best men in almost every field had to go abroad, if not to stay then to test their artistic standard in order to secure recognition in their homeland, where most of them cannot find their proper field of activity.

New Departure

One was all the more grateful to "Kol Yisrael" for taking the initiative in enlisting one of our best conductors in the important task of living up to the Kol Yisrael Orchestra's repertoire. The result of this unprecedented enterprise, handing the orchestra over to the almost exclusive control of one conductor for a whole season, proved worth repeating. Although the hoped-for enlargement of the Broadcasting Orchestra could not be realized during the period under review, there was no stagnation, and what could be done was well made up for thorough emphasis on quality. When again, as in the previous year, the conductor Helmut Prudenthal came over from Sweden at "Kol Yisrael's" invitation, he found an orchestra well prepared for the heavy task to render, in addition to its weekly three concerts and numerous recording sessions, the performance of Darius Milhaud's "Sa-

cred Service" together with the equally well-trained vocal group of "Kol Zion Lagala" and with the participation as soloists of the baritone Leo Rosenbluth, Chief Cantor of the Jewish community of Sweden. Both these visitors from Sweden, Prudenthal and Rosenbluth, had only shortly before then collaborated in the world premiere of Milhaud's work. The Jerusalem performance of the great liturgical composition of one of the greatest living Jewish composers may well be termed this year's most important musical event. The delivery by Leo Rosenbluth of the soloist's part made one almost see a new future for Jewish liturgical music. Those who heard Rosenbluth's broadcast of cantorial songs, partly his own compositions, regretted all the more the need to forego an opportunity to hear him lead the service in one of Jerusalem's Synagogues.

Chamber Music

"Kol Yisrael" also acquainted listeners all over the country with two new ventures in the field of chamber music initiated by the Capital by musicians and staff members of the broadcasting service's music section. The one, called "From Duo to Octet", presents Chamber Music of the classic, romantic and modern period according to the numerical composition of the instruments employed, thereby introducing also the variety in combination between string-and-wind-instruments. The other, called "Collegium Musicum", is primarily concerned with the cultivation of pre-classical music. The participation of organ and harpsichord, and the variety of combinations, solo or ensemble, vocal or instrumental, serve to remove every danger of monotony which many listeners fear when they hear about pre-classical music. However the nine concerts (18 broadcasts) given in the year have already proved that in the 17th and 18th century, styles changed and music progressed no less than in the two following centuries. At a case-in-point of the tendency towards spiritualization in our musical life it may be noted that a "Collegium Musicum" also came into existence in Tel Aviv under the direction of Eytan Lustig simultaneously with its initiation in Jerusalem. Here the accent is more on 18th century opera and oratorio, providing a welcome supplement to the modern enterprise. The educational value of these broadcasts may well be seen in the fact that a number of rural settlements have commissioned for the holiday concerts special instrumental combinations and programmes of pre-classical music with oral introductions.

Kibbutz Concerts

Those "Men in the Fields", by the way, have not been idle either making their own music, organizing concerts and educating their members in musical appreciation. The cultural department of the "Kibbutz Hameuhad" has also come into existence in Tel Aviv under the direction of Eytan Lustig simultaneously with its initiation in Jerusalem. Here the accent is more on 18th century opera and oratorio, providing a welcome supplement to the modern enterprise. The educational value of these broadcasts may well be seen in the fact that a number of rural settlements have commissioned for the holiday concerts special instrumental combinations and programmes of pre-classical music with oral introductions.

The rapid expansion of the University has not been achieved at the expense of the quality of its teaching and research. Every effort is made to improve the facilities of the departments of exact and natural sciences, which form the backbone of the institution. This is not, however, to be taken to imply neglect of the Humanities, and more particularly of the Jewish and Oriental Studies, which have always been accorded pride of place in our programme. In fact, research in all aspects of Hebrew culture and the Middle East, with special stress on Israel, is actively promoted. The training of teachers, a vital necessity for the State, is carried on in close collaboration with the Ministry of Education and Culture.

The great new project of reconstruction, which will be begun in the coming year, will, I trust, enable the University to fulfil its obligation to the State of Israel and to the Jewish people in every part of the world.

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PROPHECIES IN THE FAR EAST The Book of Chung Kam

By PATRICK O'DONOVAN

THERE is a strange book in Korea, written four hundred years ago, whose contents are known to nine out of ten people. It makes no difference whether they can read it. It is called the Book of Chung Kam. It contains a series of prophecies and ordinary people in this and peninsula believe that they exactly fit the present times.

When I heard about this book and its importance I called upon Choi Nam Sun, one of Korea's great scholars. He is more than that; he is part of the country's history because he drafted Korea's Declaration of Independence in 1919.

He was sitting on the polished wooden floor of an untidy room. The books were two deep against all the walls. He was dressed in a loose garment made of Korean linen which looked like a delicate sack. He was a burly, dominating, ageless man, who compelled respect. His head was shaved and his eyes so narrow that it was hard to see how he could use them.

The Prophecies

There were women in trailing skirts doing things in a cluttered courtyard, between pots of flowers and jars of water. There was a gentle middle-aged man sitting on a step in khaki shorts and a sun helmet made of herringbone tweed. He never spoke while the scholar sat with his feet crossed and talked of the Book of Chung Kam with a civilised disinterest. These are the prophecies.

The first was that if fighting started in Korea, all the territory above the Imjin River would be occupied twice by men of a northern race. The Imjin runs between the Chinese and United Nations forces. The land above it has been taken twice by the North Koreans and the Chinese in the course of this war.

The second prophecy was that in an area twenty-five miles round Seoul, no chickens and no dogs would be heard. But if Choi Nam Sun did not believe it means an atom bomb and some that it refers simply to the area round the present fighting, some twenty miles from Seoul — where no civilians and no farming is allowed. Safe refuge is promised on a small hill called Kae Ryon San which is several miles south of the city; some people have gone there already.

The third prophecy was that no matter how terrible were the sufferings of the country, there would be a new world waiting for Korea. A holy man, a "real man," would appear from the southern seas to save them. And in this the people find a reference to Mr. Truman (former President of the United States) who began

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the United Nations intervention in Korea.

The years in Korea are traditionally designated by a Korean zodiac, by a cycle of repeating symbols. The fourth prophecy of the book of Chung Kam says that during the year of the Dragon and the Snake (this year and last year) a great man will appear, and that during the years of the Horse and the Sheep (next year and the year after) Korea will be saved and the people made happy. So that many believe that a satisfactory settlement will be reached next year.

Almost 400 Years Ago

The "great man" is described as a prodigious boy called Chung. He has not appeared yet in the four-hundred years of the book's history. But the more ingenious commentators have identified this Korean Messiah. They have chosen President Eisenhower, because in Korean the first syllable of his name means "boy," and in the second syllable they profess — in Korean — to find a close resemblance to Chung.

The book was written, probably by a Buddhist priest, before the 1592 Japanese invasion of Korea. This was one of the most savage and ruinous wars in history, and when the Japanese had been driven away, Korea withdrew like a monk from the world, forbade all foreigners, all new ideas; and the fame of the book began to grow.

The country was run by a rigid royal dictatorship and promised a Utopia somewhere in the future and somewhere in the South. It said the government would be overthrown and a new southern government would be established which would open the Golden Age.

For ordinary, suffering people it did something that the Holy Scriptures do, it promised that their pain was temporary. But the Koreans are not a God-centred people, and their heaven was promised on earth. The prophecies, like those of the medieval Jew Nostradamus, are all in riddles and tend to fit situations after they have happened.

But if Choi Nam Sun did not believe the book, he accorded it a certain respect. Not because it was an ancient expression of the perpetually disappointed hopes of a desperate and tragic people. During the long years of Japanese colonial rule, it became almost a holy book. Its chief message was that whatever happened, the Korean people would survive as a separate entity. And now they are clutching at the book of Chung Kam more desperately than ever. (O/n)



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Century of Hebrew Story-telling

By EMANUEL BIN GORION

HEBREW NARRATIVE prose, like the Hebrew poetry which since the biblical period has enjoyed a more or less continuous history, suffered a 200-year lapse (if we leave out of consideration the legends, apocrypha, and homilies and chronicles, which go to make up a certain type of literature). It may perhaps be rightly said that the penchant of a nation for telling stories and recording them is intimately connected with its status as an independent people, a theory borne out by the fact that the first steps of modern Hebrew fiction were taken with the longing of our national independence. It is no accident that the first novel, "Ahavat Zion," written by Abraham Mapai exactly 100 years ago, is Zionist both in title and content (although it was written a generation and a half before political Zionism was founded). Mapai, Peretz Smolenskin and Reuven Asher Ben-Zion can be considered as the three fathers of the Hebrew novel. A story teller with a purpose, and Ben-Zion a narrative artist — were realities who flourished during the period of Jewish internal emancipation and of the Jews' slow awakening to the perception of their self-interest outside the religious-rabbinic milieu. "Ahavat Zion" was also a sort of clarion call: to their centuries of slavery, the Jews had forgotten their Bible; their return to the Bible would pave the way for their return to the Land of Israel.

An original Hebrew, and not only with reference to language,



DAVID SHIMONI

was Micha Yosef Berdyczewski (Bin Gorion), whose approach to the novel was emotional. It was he who pointed out the sun in the Jew of the steed and at the same time portrayed him as a metamorphosis of the Hebrew as a biblical figure.

who today are considered as classics. It was in this country in his youth during the 1880 period, when opens the era of the modern Hebrew story. In essence a recorder of events and trends, Bin Gorion set about describing Arab local life, a sort of legendary interpretation of reality. Part of the story by Yosef Ben-Zion is direct evidence of the beginnings of a new literature in this country. Yosef Ben-Zion, the poet, who to this day has remained one of our greatest writers, but almost unrecognized, glorified the country's landscape — in sketches and impressions even with a gift of keen observation combined with a century-old vision.

Resettlement, halutzim, "hachsharas," and the kibbutz with its joys and problems provided themes for the works of Avigdor Haameiri and Ever Hadani, both of whom laid the foundations for the modern Hebrew story. Haameiri, ebullient and harsh, makes his readers experience the sufferings of his heroes; Hadani, composed and faithful, writes as though he were hiding his own hero, M. Z. Wolfowicz, another writer who touched



YIGAL MORSHIM

on halutzim reality and its attendant problems, earned himself a niche of his own; and Nathan Shtrikman (Agnon) who has cultivated various literary gardens, uses the same subject for his main theme.

The appearance on the literary scene of Yehuda Burla, the Sephardic immigrant, marks a turning point in the annals of Hebrew story-telling. His approach as a narrator is original (at times even primitive) and the same can be said for his choice of subjects. He is the writer who lifted the faces of our oriental women and it is he who opened the sepulchral chambers of the Old City and other sacred places. At the same time, Burla is also a universal narrator and merges high representation when the best Hebrew creations are translated into foreign languages. Here I might mention the name of Yehuda Shalev, Hebrew-born, less prolific and more limited, but who nevertheless was also an original writer. The third is the Yiddish-born Yehuda Hersh, who for the most part dedicated his talents to stories for children.

A bright light but at the same time a problematic one is Hayim Hazzan, who came to this country from Russia. He began with stories of the Russian revolution and recalled life in the shtetl. His real Palestine stories are a series on the Yemenites, written in such an intimate fashion as to make one suppose that he was a Yemenite. A primary understanding of the country's flora and fauna, to say nothing of its very rocks, is a source of strength to Moshe Shalev (Shalev). B. Shalev's descriptions of nature are possessed of an almost mythical power of identification with the dawn of history in this land.

At the Dawn of the Century THE ERETZ YISRAELI story was brought to completion, both in content and in form, by a number of writers born in the first decade of this century, who, for the most part, belong to the Third Aliya who came here as pioneers. The period which they describe is the "Tents" (a collection of stories by Yehuda Yaari) and "First and Vision" (Yosef Aricha's novel, autobiographical in nature and treating of the pioneering endeavor). Aricha distinguished himself later as an outstanding realist, principally in his short stories and paintings. More lyrical in Palestine reality is S. Shalev, the poet ("Gullible Diary," "Soul and High Heavens"). Yitzhak Zarmi, who died in his prime, demonstrated a fine talent for historical description of the earlier stages of immigration in his last, mature stories. Yitzhak Shalev (Shen-Har), master stylist and translator, has turned the nearest to approach the art for art's sake ideal in his story writing. All these writers go to constitute a group which, in the name of the "Guard" and a premonition of the era of political independence, they wrote no less than did the joys and struggles of immigration and halutzim endeavor.



YEHUDA BURLA

first novel on the inner life of the kibbutz, a subjective and a faithful exposition that caused a minor furor. Yehuda Tversky stands out as a creator of the biographical novel in Hebrew. The youngest of the guard is Yehoshua Bar Yoseph, a narrator who uses broad strokes and is not over-meticulous as to the means he employs who nevertheless has notable achievements to his credit. ("Enchanted City" is dedicated to Safed, the writer's birthplace).

The "Sabra" Novelist of Today

THE YOUNG NATIVE-BORN Israelis who may be dubbed "sabra novelists" came onto the literary stage in the past decade: the War of Liberation tempered them as men and through the theme of war they became tempered as writers. Their war tales echo life; their "peace" tales tend to be narrow, introspective. These writers are in no wise a continuation of the traditions of their fathers and teachers, none that, except one, S. Yishar, the veteran among them and the most solid. It can be asserted that the works of these writers who came from the Galilee were, in comparison with theirs, more original, and the former have in the course of time ceased being dependent on both the East and the West. The sabras however, like Yigal Morshim, Moshe Shamir, Nathan Shamir, Aharon Megged



LEAH GOLDBERG

country. The stories of S. S. whoberg deal with the last generation of Polish Jewry, while S. Y. Anochi continued the chain, and though he was primarily a Yiddish writer, was popular as a Hebrew narrator. The last in the group of these writers who linked the diaspora with the homeland was Asher Barash, a quiet and almost epic writer whose themes are taken from the Galilee (Galicia) of a generation ago, and present-day Eretz Yisrael and the mind of the Jewish people in any given period.

I. D. Berkovitz, son-in-law of

By F. SCHIFF

JERUSALEM'S PLACE IN ART

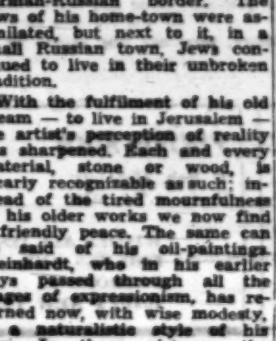
AFTER the Balfour Declaration, Palestine was no longer a desolate land of occasional visits or pilgrimages — it began to become a home. Hence, both political developments and modern European art provided stimuli for the emergence of a new art in Eretz Yisrael. Jewish every one of the painters of those early days painted Jerusalem and its environs. In conformity with the general artistic tendency of the time, the frequent distortion of form, the other pathos of the composition of these pictures, testify to a state of secular-religious confusion generated by this unique city.



YEHUDA HERSH

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veals itself in its nakedness; everything is relentlessly sinister, even horrifying. Only in the evening, just before the sun sets behind the western mountains, is the air filled suddenly with floating light-green and pink shades which change the desert into a land of magic; but within a few minutes all is extinguished and covered by the pall of night. How paint such a landscape with the means developed in the charming serenity of the Ile de France?



CHALK DRAWING BY LEOPOLD KRAKAUER

of the Jewish people, at least as far as the older generation is concerned; for the youth of Israel is more excited, more matter-of-fact, less excitable; for these reasons alone, their art will hardly be expressive in the traditional way any longer.

Among all those who evince an expressionist pathos, Mordecai Ardon comes first. He is from Poland and received his training as an artist at the Bauhaus, when the latter was still in its initial revolutionary phase at Weimar. When Ardon came to Eretz Yisrael in 1933, he settled in Jerusalem. To this free spirit Jerusalem meant everything. After every journey abroad he returns happily to this landscape in the world.

From afar a high flat hill is seen, where gleams a white palace, once the seat of the British High Commissioner, now occupied by the United Nations Mission. Here, where myth and reality mingle, Ardon roamed with his sketchbook, here his magnificent pictures of Jerusalem were conceived.

To the ordinary observer, the landscape appears enveloped in an arid grey; such is nature here. But nature is merely a precondition for modern art. Goethe once said: nature is a goose — one must first make something out of her. For the painter, to whom art is not illustration but creation, this means the conversion of natural objects into a

loured surfaces, out of which a new reality emerges on his canvas. The grey of the stone changes into green, red, blue in Ardon's pictures; the coloured patches are neither stains nor are they walls or roofs of buildings. None of these spots has a value of its own, but each serves a function in the composition, as part of the painter's vision of the Vale of Kidron, sinister in appearance and pregnant with demonic forces. Ardon does not confine himself exclusively to depicting this subject; he is equally attracted by the cruel heat of a khamsin in spring, when the bottom of the valleys, as that of Eilat, is covered with a flaming sea of red and blue flowers; or he conjures up



CHALK DRAWING BY LEOPOLD KRAKAUER

out of the night of his imagination blue domes over white houses. The excitement which finds expression in his pictures can no more be described than the emotional content of music can be reproduced in words. This is the pathos of a great painter, who has experienced the Jerusalem landscape in the depths of his soul.

Ardon is not alone in his pathetic relationship to Jerusalem's landscape. Other painters of this type include Mordecai Levanon, who before the War of Liberation was especially attracted by the view from the spring of Ein Rogel, from which the slope with its olive-trees, its ruins, and high above it under the glaring sky, the walls and the roof of the Mosque of Aksa, is overwhelming. Levanon, too, is an expressionist, who paints in brown surfaces, often in glaring colors, which stand unrelated side by side; in his pictures, also, there is a feeling of excitement, but during on torment, as if the painter were pursued by the landscape — a menacing, wrathful landscape, the landscape of the prophets.

Not all artists see it thus. The more melancholic Miron Sima, for example, finds a quieter, more matter-of-fact way of expression in his pictures of Jerusalem.

Jerusalem in Pencil

The drawings of Anna Ticho occupy a place of their own. Here objective presentation and re-

laxant transfiguration mingle in a peculiar manner. At first, Anna Ticho started by reproducing exactly each detail in painstaking strokes of the pencil; eventually her strokes became broader, and the darker spots ran together into larger surfaces. For her, too, the Old City with its domes seen from above and the dark gorges of its alleys possess a special significance; but beside it, there appear in her drawings sections of the landscape, as well as individual trees, which are placed before us in a very intimate, plastic manner. This contrast between matter-of-factness and poetry has its foundation not only in the character of the artist but in the true nature of this country.

At this point, the reader may well ask: are there no pictures of present-day Jerusalem, capital of the new Israel? Granted that the Old City is picturesque, that the landscape of the Judean Desert achieves in places heroic greatness; but have not the Dutchness of the 17th century and the French impressionism of the 18th taught us that everyday, prosaic objects may be as aesthetically interesting as the Jerusalem of the 17th century? If we find nothing of this kind in modern Israeli art, the reason must be sought in the peculiarly secular-religious attitude to Jerusalem; or rather — in the illusion of such a relationship. But of the ancient Jerusalem nothing but a few remnants can be seen today. The Old City is surrounded by a 19th century wall. Most buildings are even of a later date; the synagogues, now destroyed, were artistically insignificant; the Christian churches are mostly disfigured by later restorations; indeed, there is nothing, except the Temple Square with its buildings, and the Gothic Church of St. Anne, actually dating back to antiquity or possessed of the artistic value. The landscape around the town is a rocky desert. There are some wonderful views as those of the distant Temple of Trans-Jordan or of the hills around El Malcha, but all this seems timeless. Men cannot live always in this heroic attitude. Thus, the human beauty, the beauty of life, we find only in those regions, cultivated in the course of the Jewish history of construction in the modern period, or by the Arabs. It is typical of Israel that we have no pictures of this country as it is; and more typical still none of the living city of Jerusalem, capital of the young State of Israel.

Castle's Work

Even such a correct naturalist as the painter Ludwig Blum confines himself to idealistically conceived general panoramas, whereas Kurt Singer paints sincerely-felt scenes. The only artist who represents scenes from life is the Jerusalem-born Moshe Castel, who stems from an ancient Babylonian family. But his pictures give scenes of the family-life of his oriental community — again an idealization of the past, executed in shapes and colors, strongly influenced by modern French painting.

No artist seems inspired by the new Jerusalem. To sum up: nothing material has changed in the course of two decades; in years, hardly ever has the real Jerusalem been depicted, but always that of the religious dreams of each succeeding generation. At first these fantasies were held in common by all adherents of the diverse creeds, finally, however, the vision assumed a more individual character. But none of these artists, religious or otherwise, ever really escaped the magic of religious-historical feeling.

(Adapted from "Israel Argosy")

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BLUEBAND

Hebrew in American Higher Education

By Abraham I. Katsoch

The writer is Chairman of the Department of Hebrew Culture and Education of the New York University.

THE TEACHING OF MODERN HEBREW in American institutions of higher learning began in 1934 when the writer introduced a non-credit course in the Division of General Education of New York University. It took a great deal of effort to persuade the N.Y.U. authorities to incorporate modern Hebrew in its adult education program. The term "modern" was too challenging and the fact that the Jewish community allowed the Semitic Department to be liquidated was an argument against such a venture.

The pioneering effort of the course proved to be rewarding. With the help of patrons and friends, Hebrew courses were added annually, a Chair of Modern Hebrew was established in 1944, the first of its kind in any American Teachers College.

The further development of the program led to the establishment of a full department of Hebrew Culture and Education in 1953. The Department enables students at the School of Education to major in Hebrew and Hebrew Culture, either as a matter of unprofessional or cultural interest, leading to a bachelor's, master's and doctoral degree in any phase of Jewish culture and education. Three undergraduate and graduate curricula are offered in the Hebrew division:

- a) a pedagogic curriculum designed to prepare students to teach Hebrew in the public high schools and colleges;
- b) a cultural curriculum, intended to equip students with a general Jewish cultural background which may be helpful to a worker in the social service, center of related fields;
- c) a pedagogic program with the Department of Elementary Education for the training of teachers for Jewish All Day Schools. The courses also provide interested students from any branch of the University with a better understanding and appreciation of Jewish life and Judaism.

New York University is also the only university in the country which enables a student to receive within a single degree the B.A. degree in Modern Hebrew Literature, Jewish Culture or in Jewish Education. Furthermore, the School of Education of N.Y.U. is the only teachers' college in America which offers courses in Hebrew Literature, language and culture, and enables a student to receive the degree of Doctor of Education in the Hebrew cultural field.

As a result of the increase in enrollment in the New York City high schools, Brooklyn College invited Professor Abraham Katsoch to join the faculty in 1953. The Hebrew courses began by Dr. Katsoch in that year and continued subsequently by Professor R. Wallenrod and his associates, developed rapidly and now show an enrollment of over 600 in both the day and evening sessions where courses are offered in the Hebrew language and literature. Hunter College, inspired by Dr. Katsoch and a number of friends, followed suit in 1940 with the appointment of Professor Israel Elros to its faculty. Enrollment and growth of the Hebrew courses in Hunter College is most encouraging. Brooklyn and Hunter Colleges offer courses ending the undergraduate and graduate students to major in modern Hebrew leading to B.A. and M.A. degrees. In 1946 City College of New York introduced accredited courses in Hebrew into its curriculum. These courses were taught by Professor Abraham Katsoch.

The creation of the State of Israel has been a spur to the inclusion of courses in Hebrew in American institutions. The fact that Hebrew now assumes the role of a language of an internationally recognized Jewish State has been an added impetus to its recognition in American schools. Hebrew is now being taught in American schools, which might also have a place in government service. In 1947, the University of California established its undergraduate school of Hebrew Culture and Education. This school is headed by Dr. Joseph L. Kohn. Hebrew has also been introduced into the University of Wisconsin, where it is being taught by Dr. Benjamin Schwab. The University of California has also established a Hebrew Culture and Education Department. The University of Wisconsin has also established a Hebrew Culture and Education Department. The University of Wisconsin has also established a Hebrew Culture and Education Department.

During the summer of 1949, the N.Y.U. Chair of Hebrew Culture and Education initiated a novel experiment in American higher education in offering courses away from the campus and transplanting it to its natural setting. "Workshop in Israel Life and Culture," which is repeated annually, is an accredited course in the summer session of the New York University School of Education in cooperation with the Katsnelson Institute, Israel. The Workshop included over 200 graduate and undergraduate students, representing approximately fifty major colleges and universities. Despite the fact that the Chair of Hebrew Culture and Education sponsors the Workshop, its nature transcends departmental lines and is arranged so that students from various fields find the course appropriate for their special interests. The participants in the past included rabbis, ministers, nurses, community leaders, as well as teachers and principals from private schools, and from the public school system. The faculty, similarly, is recruited from various fields outside the special field of Hebrew Culture. To supplement this program the Hebrew Department at N.Y.U. in cooperation with the Department of Hebrew Culture and Education initiated this year a Seminar for American Professors of Hebrew. These professors study an intensive program dealing with language, literature and archaeology.

Courses in Hebrew or in Jewish culture are also taught by the Directors of the Hillel Foundations. These courses are subject to regular university discipline, and are fully accredited. Among the institutions following this pattern are the University of Alabama, Pennsylvania State College, University of Illinois, University of Texas, University of Miami, University of Maryland, and State University of Iowa. The last named University and

under the direction of Professor Baron. At Harvard, Professor A. Wolfson is the incumbent of the Leitch M. Littauer Chair of Jewish History and Philosophy. At Johns Hopkins, Dr. Samuel Rosenberg lectures in courses maintained by the local Jewish community, on Modern Hebrew Literature and Talmudic lore. The same is true with the University of Chicago. The Bible College of Missouri, and several other schools. There are also a number of theological schools and departments of religion which offer a course or two in Judaism, taught by rabbis.

Recognition of Hebrew

In addition to the rabbinical seminaries, the Hebrew teacher-training institutions and the College of Jewish Studies in the Boston, Baltimore, Chicago, New York and other communities, Dropsie College and Yeshiva University, offer extensive programs for graduate study in the Hebrew Language, Culture and in Jewish Education. Since the emergence of the State of Israel Dropsie College has expanded its curriculum and has established a School of Education and a Near Eastern Division.

The above figures reflect the achievement of a number of individuals and some of the work which has been done. It is a testament to the fact that the Jewish community in America is not only interested in having Hebrew taught in the schools but is also interested in the establishment of Hebrew courses in higher institutions of learning in the initial stage of the program. It goes without

Synagogue and Labour

Labour Day — an annual holiday dedicated to the American worker — was observed on Monday, September 7. On this occasion, the Synagogue Council of America, which represents Orthodox, Reform and Conservative Jewish congregations, has issued the following statement:

On the occasion of Labour Day, the Synagogue Council of America extends warm greetings to the workers of America. Labour is indispensable to society. The country that has an oppressed working class is a sick country. America could never have achieved its present stature without the toil and sweat of its labouring classes, without the vision of labour's leaders who sought for labour its rightful reward. Jewish tradition has always declared labour's rights and upheld labour's dignity. By public law, every man

has to rest from toil on the seventh day, and the worker's wage could not be delayed beyond sundown. In Talmudic times, among the most revered rabbis and leaders of our people were Hillel, a woodcutter, Joshua, a blacksmith, Huna, a water carrier.

Judaism advocates a cooperative, not an exploitative society. Class warfare is alien to Jewish tradition. Management and Labour have each their rightful spheres. Without fairness of attitude on each side, society at large cannot benefit.

Neither party can ultimately prosper by taking advantage of the other. For both sides constitute a third side — the public — which thrives most when cooperation is highest. This is the too frequently forgotten fact of labour relations. America's economic, social and spiritual health demands its constant emphasis. (URIA)

saying that the proper approach, as well as precedents in other fields, are also major factors. If sufficient funds are forthcoming, thousands of students in our American colleges and universities would be offered an opportunity to study Hebrew and its culture as part of the regular college program.

The pioneering work of the N.Y.U. Chair of Hebrew Culture and Education has made possible significant changes on the local, national and international levels. Aided by the N.Y.U. professor of Hebrew Culture and Education, the Board of Regents published in 1950 a syllabus for the teaching of Hebrew. Since then, this syllabus has come into widespread use among other school systems in various states.

The Hebrew Department of N.Y.U. has also been serving the New York City Board of Examiners in the preparation of qualifying examinations for teachers of Hebrew in New York City secondary schools. It has also made possible for teachers of neighboring states to qualify for licenses within their locality, such as Patterson, Newark, Jersey City.

Until the establishment and subsequent influence of the N.Y.U. Department, Hebrew was nowhere to be found in any language conference, local or national. Today, the annual foreign language conference held at New York University in cooperation with the teachers of foreign languages; the Foreign Language Conference at the University of Kentucky; the Modern Language Association and others include a panel for discussion on Hebrew within their programs, guided and aided by the Professorship.

Through the efforts of the Department, the National Association of Professors of Hebrew in American Institutions of Higher Learning was formed, of which the incumbent Professor was elected president for two years. The members of this organization, representing 358

ALL IN FAITH

To the memory of Y. Karmi, Poet of Jerusalem

Multi-script skyline on which all those Who strive to persuade Impressed the constancy of their hopes and dreams Competing for Heaven with the stakes that would hold The last tent of the millennium. — Whose to the legible scroll, How moves the hand that is guided?

Again as though, Beneath the saints and vells of Muslim attention, The wailers cry alarm on your bastions, Taking cover in the compounds that authorities divide. It is all so little of Heaven and so much of Earth: — A chord of prayer with the corpse of the prayed: — One is the Lord of this multiple grain.

And the valley is nervous with incredible drumming.

DOV YARDI

would undoubtedly imbue Jewish students with a desire to serve their people and their communities in order to make Jewish life in America creative and intelligent. We must also consider the rare opportunity for positions that the growth of Hebrew courses would have for the many men and women who would specialize in Hebrew learning. There will also be an increased demand for teachers, text-books, and general literature and a stimulation for research and scholarship. The Jewish youth who if ignorant of his heritage might become a liability, will find the courses in Hebrew studies available to him in a natural way on a par with other languages and cultures in his curriculum.

Hebrew studies in American Universities would also exert an influence on a great number of non-Jewish students and scholars who would be exposed in a natural way to knowledge about Jews and Judaism. This is evidenced from the social study and sociology students who, interested in human relations, find spiritual nourishment in the available courses on Israel and Judaism in American institutions of higher learning. Though the soil is virgin, the opportunities are great. In recent years a number of high government officials, prominent educators and university presidents have visited Israel. This experience has given them an insight into Jewish creativity and has recalled to them identical problems which faced our early American pioneers and is now facing the new state of Israel.

We must realize that Jews never were limited to the knowledge of one language. In every country where they lived either by necessity or understanding they were exposed to at least

two languages, one the language of their country and the other the language of the Book. With one they lived, and with the other they learned how to live. One was a physical necessity, the other a spiritual one. One linked them locally, the other linked them universally. It exposed them to a creative world where a ubiquitous Jewish people built and created centers of learning. Thus the Hebrew language served as a cord of unity and as a bond of cultural and spiritual identity during the last periods of the Diaspora. Today Hebrew has assumed a new lease on life and has become a new medium of expression and thoughts for the most heterogeneous community in the world. It has become, however, such a potent factor because it was never dead. It remained alive by the efforts of a few and by the very fact that all our creative achievements were more or less written down in the language of the Bible. Much has also been done by American lovers of Hebrew who have contributed in some measure to Hebrew language and literature. It is far, however, from being a creative community, able to create and build a centre of learning that would surpass other centres of Jewish learning. It is only by that that we will be judged and only by that we can indicate to Israel that America is different from the rest of the world. We are still a philanthropic people affected by emotional appeals based on fears. We are still consumers rather than creators. We still have our writers toiling in the vineyard of strangers and neglecting their own. This is the challenge that the American community faces today. We can meet this challenge greatly by having adequate courses in our colleges and universities.

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BY A LEGAL CORRESPONDENT

As in the year 5713, so in the year 5713 the Knesset enacted 74 laws (including eight budget laws). One third of the 98 ordinary laws amended existing legislation, while 16 of them extended the operation of various Defense and Emergency Regulations, with or without modification. Two thirds of the remaining 58 laws are of major importance, comprising laws dealing with the Status of the World Zionist Organization—the Jewish Agency for Palestine, the Remembrance of the Destruction and Courage—Yad V'Shem—, Judges, Jurisdiction of Rabbinical Courts (Marriage and Divorce), National Education, Supreme Institute for the Hebrew Language, Apprenticeship, Youth Labour, Cooperative Houses, Submarine Areas, Tenant Protection (New Buildings), Candidates for Agricultural Settlement, Standards, Anatomy and Pathology, Compulsory Loan, amendments to the Income Tax legislation and Exercise on Tyres.

The first Law to be passed by the Knesset during the year 5713 was the law concerning the Status of the World Zionist Organization—the Jewish Agency for Palestine. That law declares that the World Zionist Organization, which is also the Jewish Agency for Palestine, looks after immigration, absorption and settlement in the State of Israel. The State of Israel, it continues, looks to the efforts of the World Zionist Organization for the attainment of the union of all Jews for the rebuilding of the State and assistance in mass immigration, and if the World Zionist Organization decides, with Government concurrence and Knesset approval, to broaden its base, the enlarged body will enjoy the status conferred in the State of Israel upon the World Zionist Organization. Details of the status of the World Zionist Organization, represented by the Zionist Executive, known also as the Executive of the Jewish Agency for Palestine, and the form of its cooperation with the Government, will be laid down in a Convention to be entered into in the future between the Government and the Zionist Executive. The Convention will be based on the declaration of the 23rd Zionist Conference in Jerusalem, 1947, which declared that the practical work of the World Zionist Organization and its organizations in fulfilling its historic tasks in the Land of Israel necessitates complete cooperation and coordination on its part with the State of Israel and its Government, in accordance with the laws of the State.

The Law provides for the establishment of a committee to coordinate the work of the Government and the Executive in those fields in which the Executive will operate in accordance with the Convention. The Executive and its funds as well as other institutions will be exempted from taxes and other compulsory payments to Government.

CIVIL JUDICIARY

A further step in the provision of fundamental constitutional laws for Israel was taken by the Knesset when on the 26th August, 1953, it passed the Judges Law which lays down the qualifications, manner of appointment, term of office, salaries and other emoluments of the civil judiciary, composed of Judges of the Supreme Court, Judges of the District Courts, and Magistrates, and provides for the establishment of a Disciplinary Tribunal appointed by the Justice of the Supreme Court, who will form the majority of its members, to deal with complaints against members of that Judiciary.

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Dr. P. Poyot
Minister of Justice



THE KNESSET IN SESSION

Provision is also made for the enforcement of final judgments whereby Rabbinical Courts order a husband to give a bill of divorce to his wife, or order a wife to accept a bill of divorce from her husband, or order a husband to give a bill of divorce to his wife. In each case a District Court, on the application of the Attorney General, may enforce the order by imprisonment.

Finally, the new Law validates certain judgments given by Rabbinical Courts since the establishment of the State (Validation of Appointments) (Amendment) Law, 5713-1953, renders permanent the validation of the appointments of Judges of Rabbinical Courts effected for one year only by the Rabbinical Court (Validation of Appointments) Law, 5713-1953.

The Law expressly forbids teachers and all other persons employed in any educational institution to conduct propaganda in favour of any party or other political organization among the pupils of the educational institution.

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THE MINISTRY OF JUSTICE

The age of retirement on pension is fixed at 70 for all members of the Judiciary, but a judge may retire on pension at an earlier age, if he so requests, in accordance with rules made by the Minister of Justice, or if the Appointments Board decides, on medical evidence, that he is unfit to carry out his duties.

Only the Ministry of Justice may lodge a complaint to the Disciplinary Tribunal and he may do so only in the cases specified in the Judges Law, while only the Attorney General may file a criminal charge against a judge and such a charge will be tried only by a District Court composed of three judges.

Rabbinical Courts

The long overdue legislation regarding the jurisdiction of the Rabbinical Courts was passed by the Knesset at the end of August, 1953. The Rabbinical Court Jurisdiction (Marriage and Divorce) Law puts an end to the unsatisfactory situation created by the dissolution in February, 1948, of the organs of the Jewish Community set up by the Mandatory legislation, for the Rabbinical Courts could exercise jurisdiction only over members of the Jewish Community and owing to the dissolution of those organs no Jew coming to this country after the establishment

provides that there shall be State education in every official education of the State could become a member of that Community, and so the Rabbinical Court had no jurisdiction over him even if he wished to submit to its jurisdiction. The new Law provides that matters of marriage and divorce of Jews in Israel, who are citizens of the State or residents, will be within the exclusive jurisdiction of the Rabbinical Courts, as will be every matter connected with a claim for divorce filed in a Rabbinical Court by a Jew or a Jewess against his or her spouse, including alimony or maintenance for the wife or children. The Rabbinical Courts will also have exclusive jurisdiction as respects claims by Jewesses for *Hatzan* against their brothers-in-law, including maintenance until the release is given. Furthermore, if a Jewess files in a Rabbinical Court a claim for alimony unconnected with divorce, against her Jewish husband or against his estate, the defendant may not plead that the Rabbinical Court has no jurisdiction in the matter.

SCIENCE OF LANGUAGE

The Law expressly forbids teachers and all other persons employed in any educational institution to conduct propaganda in favour of any party or other political organization among the pupils of the educational institution.

The Supreme Institute for the Hebrew Language Law establishes in Jerusalem a Supreme Institute for the Science of the Hebrew Language, which will be an Academy for the Hebrew language and will choose its own name. The function of the Institute will be to direct the development of the Hebrew language on the basis of research. There will be not less than 15 and not more than 25 members, of whom not more than twenty five per cent may be persons resident abroad, and every member will be appointed for life. The Institute will draw up its own rules, but they will require the approval of the Minister of Education and Culture.

At least twice a year the Institute will have to publish its decisions in matters of the Hebrew language, and its decisions

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two-thirds the ages of 18 and 25 exempted from service under the Security Service Law, 5709-1948, by reason of their having declared that they are serving on conscientious grounds of conscience or religious conviction. Under the new Law such women, other than married women, who are exempt, will be required to render 24 months' national service, if agricultural settlements or a religious agricultural institution, in work

TAXATION

The Compulsory Loan Law provides for the levy of a compulsory loan to the State on persons owning certain specified classes of property on April 1, 1953, or the payment of a lump sum equal to one half of the amount of the loan instead of the loan. The amount of the loan varies with the value of the property concerned and certain exemptions are provided for.

LAND LAW

An important addition to the land legislation of Israel is made by the Cooperative Houses Law, which contains detailed provisions regarding the Land Registry of the Land Registry of the State in such houses, the settlement of rates and taxes on each flat separately.

The Tenant Protection (New Buildings) Law, exempting from the provisions of the Rent Restrictions Ordinance, 1947, by adding to it provisions whereby companies will have to pay a company profits tax at the rate of 250 pruta on every pound of their chargeable income calculated as provided by the new provisions. It also enables the Minister of Finance, with the approval of the Finance Committee of the Knesset, to direct by order that a certain part of the cost-of-living allowance included in income

LABOUR LEGISLATION

Two more laws were added during the year 5713 to the labour legislation of this country, both of them dealing with persons under 18 years of age. One of them, the Apprentices Law, deals with apprenticeship, and there was previously no legislation, while the other, the Youth Labour Law, replaces the Employment of Children and Young Persons Ordinance, 1945, and provides that the Hours of Work of Rest Law, 5711-1951, shall not apply to persons under 18 years of age, as it contains detailed provisions on that subject in respect of such persons.

National Service for Women

The National Service Law provides for the rendering of national service by women between the ages of 18 and 25 exempted from service under the Security Service Law, 5709-1948, by reason of their having declared that they are serving on conscientious grounds of conscience or religious conviction. Under the new Law such women, other than married women, who are exempt, will be required to render 24 months' national service, if agricultural settlements or a religious agricultural institution, in work

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for the Defense Army of Israel, or for the security of the State in an immigrants' camp, transit camp or an institution for education, social welfare or medical treatment, or in any other State institution determined by the Minister of Labour. Women exempted from security service on the grounds of religion will be given the possibility of serving their religious way of life while on national service.

TAXATION

from employment may be exempt to the extent specified in the order. In addition, the provisions with regard to deductions are amended so that a person whose chargeable income before deducting any amount deductible in respect of his wife assisting him in earning his income is less than IL270 will be allowed in addition to the present deduction of IL25 a further deduction of IL25, and a corresponding amendment is made for the case where a wife's income is assessed separately from that of her husband. Furthermore, a 50% ceiling is fixed for the rate at which income tax may be imposed upon an individual.

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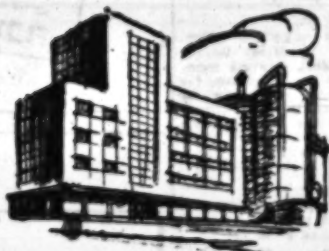
On ROSH HASHANA
the wall was finished

So the wall was finished in the twenty
and fifth day of the month Elul
Nehemiah 4/13

And here the priest brought the law
before the congregation both of men and
women, and all that could hear with
understanding, upon the first day of the
seventh month.
Nehemiah 8/2

Then he said unto them, Go your way,
eat the fat, and drink the sweet, and
send portions unto them for whom
nothing is prepared.
Nehemiah 8/18

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BE ONE OF PROSPERITY
AND OF BUILDING
ON SOLID
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INFORMATION MEDIA GUARANTY PROGRAMME BOOKS FROM AMERICA FOR ISRAEL

By ERNEST STOCK

CONTRACTS for \$3,800,000 worth of American books and periodicals have been signed by Israel bookellers since June of last year, when the Information Media Guaranty Programme of the U.S. Government went into effect. It was disclosed last week in Tel Aviv by Mr. Wilford J. Kramer, Public Affairs Officer of the American Embassy.

Although these contracts cover orders far into 1954 and the value of books actually sold up to now is probably closer to half the amount, the figure is nevertheless an astonishing one. It points, in Mr. Kramer's words, to a "marked appetite for a broad range of literary material on the part of the Israeli public which is unmatched in any of the seven other countries where Media Guaranty is in effect. India, for instance, ordered only \$200,000 worth of books during last year; the total amount made available by Congress for convertibility in all countries is \$10 million per annum.

The Information Media Guaranty Programme makes it possible for dollar-poor countries to pay for the import of American media of information in local currency by guaranteeing the convertibility of their otherwise non-convertible currencies into dollars. Thus, American publishers get their dollars, the public in soft-currency countries gets books, and the U.S. Government gets Indian rupees, Yugoslav dinars or Israeli pounds. Under the terms of the agreement signed with each of the Governments, the U.S. is in line of the local currency to certain informational activities; in Israel, no use of the money obtained from the sale of the books has as yet been made.

Children's Books
What sort of books have been most popular here since the programme got under way? The Americans who are responsible for administering the scheme were taken aback not only by its quantitative success but also by the pattern of selectivity that has manifested itself from the start. Apart from the pocket editions, which have enjoyed a tremendous vogue because of their unprecedented low price (made possible by mass consumption in the United States, where many titles sell hundreds of thousands of copies), the emphasis has been on serious works to an overwhelming extent: philosophy, politics, economics and classical literature for the layman, and heavy tomes on medicine, law and engineering for the professional. "The totally unexpected volume of technical, scientific and professional material that has been sold," said Mr. Kramer, "indicates a seriousness of purpose which will, we hope, be translated into acts of constructive endeavour to strengthen the fabric of the society."

In spite of the frothy, colorful covers that leap at the eye from every kiosk nowadays the tendency toward didacticism is reflected in the sale of the reprints as well. The perpetual favourites among them, those that sell upwards of four or five thousand copies, are almost all either classics, educational or downright utilitarian. A pocket atlas, Shakespeare, Plato, a dictionary and a History of Mankind are all on this strange best-seller list. Essentially the same is true of the somewhat more expensive hard-cover Modern Library books: Greek and Elizabethan drama, and among novelists rarely any one later than a Victorian. Among the standard price books, few works of recent fiction or popular non-fiction manage to sell more than a couple of hundred copies. Titles such as "Annals of the Sea Around Us" which acquired a vast readership in the States, hardly made a dent over here.

Buyers' View
Does this mean then that the Israeli is a dyed-in-the-wool conservative where his reading habits are concerned, lacking in pioneering spirit when it comes to exploring new vistas? Not necessarily, one book-seller says. His average customer

is probably as fond of reading for entertainment as the next fellow, yet why should he spend IL3 or IL4 for such a book when he finds that the supply of novels and lighter non-fiction in pocket editions at one-tenth the price satisfies all his demand? The better new novels may reach him a year or two late, but in the meantime there are plenty of inexpensive Steinbecks, Pearl Buck's, Faulkners, Croises and A.B. Guthries to keep him busy.

On the other hand, money spent on the classics, on art books, a good atlas or an encyclopedia is a lifetime investment. The absence of reviews that keep track of the plethora of new books constantly published in the U.S. is another factor which limits the range of demand in the middle area between cheap reprints and the "highbrow." Since the average reader is difficult to make up his mind in this confusion without the opinion of a trusted reviewer to guide him, he tends to fall back on authors and titles of old-established repute.

U.S. Policy

What restrictions does the U.S. Government place on books that may be imported under IMGP? The law specifies that the material should "convey knowledge or be expressive of the life or culture of the U.S." and should also be "consistent with the national interest." This phrase is being interpreted broadly, and only reading matter that is "specifically injurious" to American interests is eligible for exclusion. The law also forbids the export of material of "salacious or pornographic intent, or of so cheap, shoddy or sensational a character as to bring discredit upon the U.S." but here the discretion lies largely with the publisher, even though each contract is subject to the approval of both Israel

Government and American authorities. In practice, there is hardly a book or periodical published in the U.S. today that cannot be obtained in Israel as quickly as it can be shipped through commercial channels.

Demand for Children's Books

The Americans did, however, disapprove the ordering of Hebrew books from the U.S., a step much appreciated by the indigenous publishing trade. On the other hand, 300 tons of paper are now on the way to Israel under the scheme to enable Hebrew publishers here to put out translations of American books of their choosing. Applications for paper are first processed by the Israel Government and then forwarded to the U.S. authorities for approval; so far, 75 such applications have been forwarded.

The large demand for children's books under the programme has also come as somewhat of a surprise. One would have thought that Israeli children preferred to do their reading in Hebrew, yet it seems that well-illustrated books such as the Golden Book series and others have such a universal appeal that the language does not act as a deterrent. And if the children learn English in the process to boot, the chances that they won't be provincials when they grow up will be so much better.

For the adult reading public, too, this is one aspect of the Programme which cannot adequately be expressed in dollars or pounds. At a time when the import of books in large quantities would otherwise constitute an unconscionable luxury, it has opened for Israel a window on the world. It is strictly speaking, only a window to America, to be sure, but the U.S. Government's broadminded interpretation of the intent of the scheme actually permits Israel to participate through it of the Western cultural heritage as a whole.



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